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LEND A HAND.

A RECORD OF PROGRESS.

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THE materials for a study of the charities in the district of Columbia are to be found in the annual reports of the district commissioners, the latest issued being that of 1889-90; the first annual report of the superintendent of charities for the year ending June 30, 1891, which will come into the next commissioners' report; the report of the superintendent as delegate to the Conference of Charities to be held at Denver, Col., next June, the advance sheets of which he has kindly allowed me the use, and the annual reports of the different incorporated charities themselves. Charity organization, as understood in other cities, applied to the poor of the district does not exist. There is, it is true, a Charity Organization Society, duly incorporated, with a list of managers and officials, but for want of organization, or other causes within itself, it is practically doing no work. There is also a corporation called the Associated Charities, which investigates the cases of the poor, distributes relief, and requires a certain amount of work to be done in its wood-yard. On the board of managers of this society, the different charity wards of the city and some of the incorporated charities and churches are represented; but there is a great lack of association in the work, which results in the society not being supported by the public, and the district

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manager.

authorities, as it ought to be. An amicable amalgamation of this society with the Charity Organization Society is greatly to be desired, as there is not sufficient work for two such organizations in the district.

The condition of the district as regards charitable work is a peculiar one. First, from no government of its own, being under the parental charge of two committees of Congress, none of the members of which are residents of the district longer than their congressional terms, and can consequently not be expected to feel any special interest in Washington or its concerns. Secondly, out of a population of two hundred and fifty thousand in 1890, having eighty thousand colored persons; and, thirdly, having a very changeable population, especially among those with ample means to support public charities. This last difficulty is decreasing every year with the increasing wealth of the permanent residents, and the increasing number of persons making Washington a place, at any rate, of winter resort.

Congress, as a whole, has always been liberally inclined to Washington charities, but the Committee of Appropriations gradually, as the appeals to them increased in number and amounts every session, became suspicious of being imposed upon, and, on the recommendation of the three commissioners who are appointed by the President to manage the district, added to their appropriation bill a year ago a provision that there should be a superintendent of the district charities, who should not be a resident of the district. Why this official, who is in reality a fourth commissioner, should not be a resident of the district as much as the other three is not evident. In accordance with this act, the present superintendent, Dr. A. G. Warner, from Nebraska, was appointed by the President in March, 1891, and issued his first report in August of the same year, after only a few months to acquaint himself with the charity system of the district, its merits, its faults, and its needs. That the office is not perhaps exactly what is needed, even in Dr. Warner's own opinion, is shown by one of the concluding observations of his report that "hereafter it may

be found wise to provide for the creation of a board of charities, and perhaps extend its power beyond the rather narrow limits of that belonging to the superintendent." It would certainly be necessary that this board of charities should be residents of the district, just as the members of similar boards in many of the states are invariably residents of the state. Why should a district be treated differently from a state in this respect? Is it not sufficient that the district is governed by congressmen not residents of it? Certainly no state would be pleased to have its interests in Congress looked after by senators and representatives from other states, and even congressional districts, as a rule, are represented by residents of the district.

The duties of this superintendent are, in the words of the act: "to formulate for the purposes of the expenditures for charities in the district such a system, or plan, of organized charities for said district, as will, by means of consolidation, combination, or other directions, in his judgment best secure the objects contemplated by the several institutions." Another part of his duty is to examine into the character of the administration of the said institutions, the condition of their buildings, the private contributions to them, their employees, salaries, and number of inmates, recommending to the commissioners any changes in his judgment tending to secure economy, efficiency, and the highest attainable result.

In the superintendent's report there is a general financial view of twenty-six charities which, with one exception, are private institutions receiving district subsidies, and the charge of these subsidies, like all district expenses, falls half on the district and half on the general government. The aggregate value of the property owned by these institutions is \$1,328,399. During the year they received as income from endowments, \$5,856.28; from private sources, \$32,908.98; and from the district, \$121,945; or a total of \$154,843.19, of which the district contributed 76 per cent. In addition to this they received from the pay or work of inmates, \$22,509.58. The expenditure for salaries and maintenance was \$74,-

711.01 in addition to \$33,485.21 for land and construction.

The above charities include eight medical charities, six institutions for children, five industrial and reformatory institutions, six temporary homes, and a home for aged women. In addition to these there are the Provident and the Garfield Hospitals receiving Federal aid, the Hospital for the Insane, and the Freedman's Hospital, supported by the government, and the district asylum, including almshouse, hospital, and work-house, a reform school for boys, and the charity branch for the health and police departments, included in the district appropriations.

There are also several private charitable institutions, receiving no district aid, and consequently not included in the superintendent's report. The general government also provides for the education of the deaf and dumb and the feeble-minded. Several of the hospitals maintain dispensaries, and there are four dispensary associations besides the official physicians for the poor. There is a great need of a hospital for contagious diseases, for which no provision has heretofore existed except a dreary pest-house, disused since 1887. The Children's Daisy Chain Hospital, which has been recently incorporated, will soon supply this want, and a fine large building, soon to be erected, through private liberality, for the Home for Incurables, will supply another want for cases which are received by no other institution. The Girls' Reform School is also chartered, and is only waiting for an appropriation to go into operation. There is also a bill before Congress for a Women's and Girls' Reformatory, which is in danger of being confounded with that for girls unless the latter assumes the more appropriate, and less opprobrious, name of an industrial school.

It would seem as if this array of charities, with the possible addition of a cancer hospital, a consumption hospital, and a blind asylum, ought to suffice for the present wants of the district, the population of which in 1890 was reported officially as 250,000, having increased 72,862 in ten years, and almost exactly fifty per cent. since 1878. The private charities

receiving district appropriations have increased from eight to twenty-eight in thirteen years. The five public institutions have not been added to in number, though enlarged in accommodation. The proportion of colored inhabitants to white has varied very slightly in ten years, the colored remaining about one-half of the white. The total death-rate, which must be more or less affected by the work of the public charities, has decreased from 23.68 per thousand inhabitants in 1880 to 22.25 in 1890, the white rate decreasing from 17.63 to 17.25 per thousand, and the colored rate from 35.71 to 32.87 per thousand. The physicians to the poor in 1890 treated 16,576 patients, in about the inverse proportion as the population, viz.: 5619 white and 10,957 colored. This is an increase over the preceding year of 2001, in the proportion of 1224 white and 777 colored, which does not seem to be readily explainable except by an unwillingness on the part of the whites to be treated in public institutions, and by the excellent work done by the Freedman's Hospital. There are at present only fourteen physicians to the poor, who during the year 1889-90 made 22,547 visits and held 4410 consultations. The cost of the medicines given amounted to \$3,352.25. The commissioners recommend an increase of six physicians, and an appropriation for the service of \$20,000. It should be stated that the year 1890, when the last reports were made, was an exceptionally unfavorable one from the prevalence of the epidemic known as "Grippe." It is a curious fact that the fevers classed as malarial are more fatal to the colored race than to the white, and those classed as typho-malarial and typhoid are more fatal to the whites than to the colored people. The deaths from the last kind have increased from eighty-four in 1880 to two hundred in 1890, or much faster than the population.

These statistics are connected with the question of public charities as regards the work done in the dispensaries and in the general hospitals, taken together with the work of the physicians to the poor. This class of officials does not exist in all cities. The superintendent of charities con-

siders the system a good one, but that an improvement would result if there were some organic connection between the physicians to the poor and the dispensary system, the two charities now overlapping each other; and to avoid this a plan has been agreed upon with the Central Dispensary by which the sanitary officer and the health officer shall be on the Central Dispensary Board, and shall receive reports of an assistant resident physician detailed by the dispensary to visit the poor at their homes.

The foregoing is but a superficial glance at the charities of the district. I hope in subsequent papers to describe more in detail some of these noble institutions by which a helping hand is being constantly extended to the sick and the poor of Washington.

THE STUDENTS' GUILD.

BY CHARLES HERBERT THURBER.

THE old Anglo-Saxon word "guild" means "tribute." Mutual relief societies whose members contributed to a common fund came then to be called by this term. The principle of mutual helpfulness has been, more or less, the informing spirit of all guilds. It is, therefore, eminently fitting that an organization of college or university students for mutual helpfulness in time of need should be named a "Students' Guild." My purpose is to say what I know of the organization, purpose, opportunities, and work of the Students' Guild with which I have been connected.

On the 16th of February, 1877, a mass meeting of the students of Cornell University was held which filled the University Chapel to overflowing. Addresses were made by different members of the faculty. The hope was voiced that there might be built up in our American universities the same comradeship and fellow-feeling that was so delightful a feature of student life abroad. As a first step towards this end it was proposed that the students should organize themselves into an association for mutual helpfulness. A proposed constitution contained the following clauses:—

"The object of this organization shall be to raise by annual tax, and by contribution from other sources, a fund which shall be devoted to the relief and care of students who are ill, or who from any casualty require assistance."

"The funds of this organization, together with the appropriation of the same, shall be entrusted to a committee of seven members, of whom three shall be members of the faculty of the university, and one member from each class. Application for relief, and statement of cases of need may be made to any member of this committee."

The constitution was unanimously adopted, and the Students' Guild of Cornell University was then and there organized.

This organization has now had a history of fifteen years of activity, during which time many thousands of dollars have been collected and expended. It has enlisted the services of prominent professors and earnest students. Silently and unobtrusively, wounding no one's feelings by ostentatious charity, making no parade, making not even a report — for those who give have confidence in the management, and wish none — the Guild has done a work of noble charity. It has uniformly met with hearty support from the student body, only needing to present its claims to secure the needed funds. What its opportunities and work have been may be made clear from one or two examples. *A*'s mother was a washer-woman who earned scarcely enough to buy her daily bread. He came to Cornell, and did as many another has done and as many another will do: double work, a day's work with his hands to earn his living, a day's work with his brains to get his lessons, both in the same day. He earned just enough from day to day to live, for the sort of work students can get to do pays poorly. He spent the vacation in hard labor, came back and continued his overwork, sickened with fever, and died after two weeks' illness. The Students' Guild cared for him during his illness, sent his body home to his mother, and paid all the expenses connected with the illness and burial. *B* came here with a little money, perhaps enough to carry him through one year. But he wanted to stay four; so he lived poorly, and worked hard as *A* had done, double work. One day he became ill, and soon, for his brain had been overtaxed, insane. He had no friends that were known to any one in the city. The Guild supplied him with a nurse, doctor, and all necessities, and when he recovered, as he afterwards did entirely, and came to inquire about the bills, that would have swallowed up his small hoard, and in his weak mental condition perhaps made him ill again, he was told by every one to whom he supposed himself to be indebted that there were "no charges."

Many more like cases might be mentioned. There are here, as more or less at all colleges and universities, many young men of good parts and strong courage who take their very lives in their hands when they come. As long as they are well they get along; and if they live to graduate often reflect great credit upon the institution that has graduated them. But if they fall ill they are in a bad way. They are not apt to come to the notice of regular town or city charitable organizations; they are almost always too proud to apply for assistance, even preferring death to that; and sickness means to them not only getting behind in their college work, not only extra expenses, but the cutting off of their daily bread. If they recover, it will be only to find themselves handicapped with a debt that is to them overwhelming, and they are generally forced to give up the struggle for an education. It is indeed a noble charity for their fellow-students to help such men, and in such a way, too, that the right hand knows not the doings of the left. That is an essential feature. In the European universities there is a regular charge upon all students for such expenses, which must be paid as much as tuition. Here that is impracticable; and it is more graceful to do it voluntarily.

The greatest need of the Guild is, of course, more money. Its field is pre-eminently one for prevention instead of cure. If the Guild possessed a few thousand dollars, the income from which could be used as a loan fund to help some of these men so that they could get along without such overwork, many of the saddest cases would be prevented. It is no use to say, as is said, that these men need not come here, or that they should stay out and earn enough to keep them well before they do come. They will come and do just as has been described. A loan fund in the hands of the Guild would be judiciously managed, and do inestimable good. While our treasury is usually empty, still it has always been possible to relieve cases of illness from the contributions of students. But it is impossible to do more than that. Money for prevention must come from other sources. The

university supports a ward in the City Hospital, or rather a body of generous women do; but to this university ward patients suffering from contagious diseases cannot, of course, be admitted. The Guild would like to build a house for such contagious cases, and will soon, in all probability, appeal to the parents of the students to enable it to do so.

The experience of this Guild seems to demonstrate amply the following points:—

1. That the field for such organizations is one in which great good can be done.

2. That they are entitled to the support of the students, which they as a matter of fact get, and of the students' friends.

3. That at a time when habits are forming for life they stimulate and foster the development of a habit of philanthropic interest in the students themselves.

4. That they may be a valuable school for training in philanthropic activity for those students who are interested in the administrative work of the Guild.

In regard to the last point it may be said that, while the constitution of the Guild at Cornell University has remained practically unchanged, it has been found necessary, on account of the great increase in the number of students, to draw into the service a considerable number of men in auxiliary committees, who aid in the collection of funds, most of which is done by quiet personal canvass, and keep an eye out for cases needing assistance, which, as a rule, have to be sought out. The willingness with which students serve on these committees is most significant. It ought to be said, in simple justice, that the greatest part of the work that the Guild undertakes to do is really done by unorganized volunteers from the student body. Simple cases are cared for by the student friends of the sick student for the most part, who, in these cases, gladly make any needed sacrifice of time and strength. We would not have it otherwise. It would be a pity for any organization to supplant this beautiful spontaneous devotion. But there is a point where the work of an organization becomes necessary, and there the Guild finds its opportunity.

LIGHT ON CHILD-LIFE FROM A STRANGE QUARTER.

BY D. O. KELLOGG.

WHEN Kaspar Hauser was found bewildered in the streets of Nuremberg in 1828, after sixteen years' close confinement from his babyhood, with sight only of his keeper, he awakened a general European interest, not only on account of the tragic mystery of his fate, but because of the strange chance it gave for the study of mind-growth. The great jurist, Feuerbach, took him to his house and made his mental progress a matter of daily investigation, presenting his observations to the world in a book. The same sort of psychological study is now offered to us in the improved methods of training feeble-minded children. At that time there was no scientific method of dealing with idiocy, and the poor imbeciles remained, as they had for ages, heart-breaking objects of pity to their kindred, and repulsive sights to the stranger.

There is a general feeling now that a school for feeble-minded must be a dismal, forbidding place, and in some respects the work done in it is depressing, and calls for a rare patience and devotedness. But it is not all dark, and there are phases of it almost fascinating in interest to thoughtful persons, and exceedingly instructive as to problems of education of children in a natural state of mental vigor. Consider a moment what a teacher of an imbecile sets out to do. She — for the work is mostly done by women — has a human animal to deal with. Intelligence and conscience lie dormant in it. These she undertakes to elicit from the feeblest spark up to a warmth and glow that will fit the child for safe and useful association with the world. It is not the restoration of a disordered mind that she undertakes, but the building of one

where there were no previous signs, or but feeble ones, of its existence. What she has to begin upon is simply a body, and if we watch her closely we shall see how intimate is the connection of physical training with soul-life. True, here we come upon that connection in its primitive forms, but the principle is of wide application. Especial attraction invests this work, because in these days so much attention is directed to kindergartens, to manual training in schools, to calisthenics and gymnasia for girls, and athletic sports for boys. And then it may be observed that, were it not for Fröbel's maxim that "we learn by doing," there might still remain among us asylums, but there would be no schools for defective-minded children. Let us look in on one of these institutions. Be assured we shall leave it, not without a great pity in our hearts, probably, but wiser and grateful for the visit.

The school we are to visit is the last one organized in the United States. It is on the cottage plan, and embodies the latest lessons of experience in this truly expert work. About four years ago the Rev. S. O. Garrison, a member of the Philadelphia Methodist Episcopal Conference, came to Vineland with \$2,000 to start a School for Feeble-Minded Children. His sole reliance for the future was public sympathy, for under New Jersey laws the Legislature can appropriate no money to private charities. Under his hands the institution has acquired one hundred acres of land, seven cottages, a half-dozen out-buildings for schools and shops, and now contains one hundred and forty children, with constantly increasing applications for admission. The drive out to the place is over a wide, smooth avenue, tree-shaded and hedge-lined, and when it is reached there is only a sign stretching across two posts at the carriage-entrance to indicate where to turn in. There is nothing in appearance institutional about it, for the buildings, except one recently-constructed and handsome cottage, were once private dwellings. There are but few children to be seen out-of-doors, for they are engaged in the school-rooms, the shops, or on the farm. Indeed, one of the signs that childhood is peculiar here is the fact that even their play

is regulated for them, and they are under guardianship every moment. And this not merely for the sake of discipline, but because of their infirmity. A brute has instinct; the human animal has only caprices, and so cannot be trusted.

Telling our errand to Supt. Garrison, he conducts us directly to one of the school-rooms. There are present a dozen or two boys and girls from seven to twelve years of age, neatly dressed, and with little to indicate that they differ from other children. At a signal a lady goes to the piano and plays a few bars of a kindergarten song, which at once secures the attention of the little folks.

"Children! Now take your places," the superintendent calls. They come forward and range themselves in two lines of four each, and with a sort of military spacing so as to give plenty of room for their evolutions. As they fall into line the superintendent notes one lad with a quiet gesture, and remarks in an undertone:—

"That boy is a bad fellow."

"What do you mean by that, pray?"

"Oh, he is wicked."

"But, dear sir, these children are irresponsible. How, then, can you apply terms to them that involve moral qualities?"

"I mean that he often does those things which in normal boys we call bad. For example, he is wilful, falls into passion, and is obstinate."

"Are these faults peculiar to him?"

"Only in degree. These children differ in temperament, and some are more tractable than others; but passion and caprice are a frequent accompaniment of irrational children."

At the right of the first line there stands a lad with a cornet, and his position proves to be that of a sort of captain who sings the recitative and gives commands. On the left a teacher takes her place to join with the chorus, and to assist the uncertain, halting movement.

The music now strikes up, and away the class goes through measure after measure, wheeling to right and to left, stepping

backward and forward, with pretty gestures imitating the smith as he puts his iron in the forge, blows the bellows, beats the anvil, whirls his bar in the air, or plunges it in the water; all the while chanting words descriptive of their movements. But the prettiest sight of all is the abandonment of the children to the delight of the exercise. Evidently they catch enthusiasm from each other.

"It must greatly aid your work," one of us remarks, "to have these little ones stimulate each other."

"Ob, class work is very important," the superintendent answers. "The dog learns to flush birds by going out with the retrievers, and to stick to the trail by following the hounds. Children imitate each other."

"Are all your exercises musical?"

"We could not get on without music. You see, when our children come to us their movements are often uncertain and grotesque. They fumble with their hands, and stumble on their feet. They dart at things; they drop them. As the doctors would say, there is, to a greater or less degree, 'a want of correlation of their muscles.' That is one of the first things to correct, and nothing brings the parts of the body into co-ordination like the rhythmic motion that goes with music."

"Then the inference is that much of your education is carried on in this kindergarten fashion?"

"Yes, in schools like this there has been a large elaboration of songs and exercises of this character, and so we can go a great way with this method. We must do this sort of thing constantly, for until bodily control is gained there cannot be much mental progress. Theoretically mental weakness arises from a physical defect; at least we have to go upon the maxim *mens sana in corpore sano*, and results justify our practice. Come, let us go now and see the shops."

We visit two or three "shops." In one the boys are cobbling, under the supervision of a master. Here a great, hulking fellow, twenty years of age, throws his head back between his shoulders, and, with very juvenile looks and manner, says, "Mr. Garrison, I was naughty last week."

"Yes, and I am very sorry for it."

"Won't you forgive me, Mr. Garrison, I ain't going to do so no more."

But he had managed to get a substantial patch on a shoe in his lap, and was reported to be in the way of very fair cobbling. In another shop several boys and girls were wood-carving; ornamenting bread-plates, cutting out brackets and cabinet reliefs. Some of them worked from designs of their own drawing. In the laundry girls are at the tubs and ironing-tables. In another house the patching and mending of clothing goes on, while from the field come voices of lads jocund driving the team or hoeing the vegetables.

"Is all your work of this manual sort?" some one challenges. "Is there no book-learning?"

"Yes, we teach them, whenever possible and wise, to read, and write, and cipher. But it is folly to put them at books until we have secured the faculty of reflection and a habit of application. Hand-work amuses them; it inspires them with a desire to achieve something; they see the results, and they acquire habits of attention and perseverance. They are far more docile and quick to learn in consequence of their physical training. Will you now go to the gymnasium?"

"Excuse us, please. Time forbids, and we wish to ask a few more questions. Pray tell us, dear sir, what results do you get from your methods? Do your children ever come to normal standards?"

"Rarely. The original bodily defect is very persistent, and we can only modify it. Some of our cases are really surgical, and, occasionally, the knife will cure it. But we can send some of the children back into the world capable of entertaining themselves rationally, of living decorously and morally, and of maintaining themselves in a humble and useful way."

"What is your greatest impediment to success?"

"The danger of relapsing, apart from continuous, patient, skillful oversight."

"Have you no expedient for meeting that danger?"

"Oh, yes, partially. We hope to induce habits which will persist like instincts, and so render the need of reflection less imperative. Perhaps, with such children, it is easier to produce habits that are automatic, and to displace caprice with them. Any way, habit is one of our reliances, and we count it a great gain if we can make it as imperious for our wards as it is found to be over more rational folks."

"Is your work very laborious?"

"It requires incessant vigilance, incessant ingenuity, incessant hopefulness. We have no time for disgust or impatience. We aim to awaken the soul, to build mind, sir, and that was the final and crowning work of creation."

"Sir, we thank you for your attention and kind explanation, but our horses are restless, and we must bid you good-bye."

"In turn, I thank you for your visit, and beg you to repeat it. Good-bye."

As we drive away one of the visitors falls to wondering at the stores of practical wisdom there were to be learned in a place overhung with the pall of darkened minds. These children are our brothers and sisters, for their needs, though more urgent, are not unlike our own. How much dreariness could be taken out of child-life by making achievement a pastime! How often the wayward and dull child's trouble lies in its bodily conditions! What arduous problems of education may be solved by re-inforcing the ear and the book with training of the eye and the hand! How invaluable the protection that comes from the early inculcation of good habits! But one must not preach, even if one be suffered to express surprise at finding these reflections suggested, illustrated, and enforced in so elementary and unpromising a quarter.

THE CAUSE OF TEMPERANCE IN SWITZERLAND.

BY FLORA BRIDGES.

THREE or four years ago some of the prominent scientists and philanthropists in Switzerland discovered that the undue proportion of insanity and physical disability in their midst was directly due to the wine-drinking habit. They at once set to work to devise some relief, and a real temperance organization was the result, which at first exacted no total abstinence pledge, but labored only to educate. Now it announces its purpose to be aggressive—to fight alcohol solely from hygienic principles because it is most highly destructive to physical and spiritual health. Members pledge themselves to total abstinence from all intoxicating drink, except as medicine or in sudden emergencies, and to notify the association at once when this pledge has been broken. “The Association,” it says, “further seeks to make converts to its ideas through the establishment of an association newspaper, and the distribution of pamphlets and treatises, but especially through its own example of temperance.” In pursuance of this last-mentioned clause the first of a series of articles has just been issued. It was written by Dr. Justus Gaule, professor of physiology in the University of Zurich, and is an able presentation of the “Effect of Alcohol upon Man.” The introduction is very good, and illustrates the author’s interesting way of handling things, whether it is a frog or a thought which is to be dissected. Mythology, he says, tells us the story of man’s submission to the all-prevailing power of wine—how he recognized this spirit superior to his own and deified it, yet even in his worship recognized its deadly character, and worshipped it as a god whose very birth caused the death of his mother. The dreadful character

of that worship, which disregarded all law, and led men to tear and rend to pieces not only living beasts, but even their brother-man, cannot be disregarded now, nor relegated to past ages, since the effect of alcohol upon men of to-day is about the same. The demon is no longer worshipped as a god, to be sure, — it is too well known as an every-day companion, and in the last decade voices are even growing loud in denunciation of alcohol as a false friend, one who abuses his position to drag men to ruin. As Dr. Gaule says, "Science has heard these charges, and resolved to investigate the matter."

The defender of alcohol says it is not alcohol itself, but other drinks variously related to it, which work the ruin charged; but science looks and assures us that it is alcohol itself that is injurious, whatever its condition or source, whether from grape or potato. Grape-juice itself is harmless, but wine is no more grape-juice than the starch of a plant is the carbonic acid of the air. Both result from the action of a living organism upon dead matter, but in opposite directions. A living plant has come into the grape-juice, used it all up, and left its own product — the wine; and it matters not what the drink is, if only this little organism has been at work in it, alcohol is there to burn its fires with whatever fuel is supplied. It is, moreover, useless to say that there are many varieties of alcohol, and that the one which is most important in ordinary wines is the most harmless, for science again tells us that though this is the most harmless, yet it is a thousand times more abundant in ordinary drinks than the other, and, therefore, the danger would still remain if all could be removed except this real alcohol.

Then the defender argues, "It is not alcohol itself, but the weakness of man, which leads him to take too much." It is either, then, that this weakness is inherent in men, and in such a way that one or more out of every hundred are too weak to resist alcohol, or that alcohol itself produces it. In either case, shall we give ourselves a prey to that thing which ruins us? It is no argument to say that wine-producing nations were the ones to advance civilization the most, because a per-

sistent student will discover that these nations held their power but a short time. Heretofore, also, it has been true that only the higher classes were wine-consumers, and there was always a reserve of untainted power in the lower classes from which to maintain the national vigor. Now, on the contrary, the masses are also consumers — our greed takes care that no corner of the earth shall lack strong drink; and we may well question what the coming century will reveal as to the influence of alcohol upon national strength.

Dr. Gaule then shows the fallacy of the old arguments, — that wine warms us; it is only, he says, to consume with its flames our natural power to resist cold. That it gives strength; it leaves us far weaker, more helpless against fatigue or disease, while other and harmless nutrients give as much strength, with increased power as after-result. That it enlivens one, brightens one's spirits; he dryly calls attention to how witless a wit and how stale a brightness alcohol gives, until one in his senses could wish to withdraw from such company, or to check the tongues so foolishly, recklessly loosened, not to speak of the sad dullness of brain and sickness of heart which come afterward to one who has yielded to such enlivenment. Alcohol lames all life-functions. It kills outright lower forms of life; but the higher the organism the less likely that all its functions will come at once under the influence, and the longer it can resist. It is enough, however, that alcohol does cripple the very highest part of us, that which directs all our motions and transactions — the judgment. "No wonder the tongues are loosed, since what is said is no longer weighed." "It may be that a company without alcohol would be more quiet, because it would restrain all those aimless, purposeless noises which we have in common with animals and children. It would also be less talkative, because the best is hard to formulate, but that is also a matter of practice and habit. I have at least not found that in companies in North America where wine is wholly excluded, the entertainment is more awkward or less free than with us — rather the contrary."

The author grants that alcohol acts as an opiate to deaden sorrow and pain; but shows that for that very reason it is exceedingly dangerous to handle. All opiates lull man to sleep for a time, and allow him later to resume life where he left off, but they differ from genuine sleep in that they are foreign, and leave the body changed — desire for the opiate grows stronger and stronger until the nerve-force is entirely used up, and “after two or three years the opium-eater is a complete ruin. Alcohol gives longer credit — often twenty or thirty years; but it is equally relentless, since the process is, at root, exactly the same.”

The final appeal is very strong and manly. It should be re-produced *in toto* to be felt, and would be felt by us no less keenly than by the people to whom it was addressed, since our cause is the very same, and his final call touches us even as deeply — “The future belongs to the courageous, the self-restrained.”

“Let him that striveth for the mastery be temperate in all things.”

NOTES FROM NEW YORK.

BY A. BLAIR THAW, M. D.

ANY comparison of the work done in New York City in the year 1891 with the work of the previous year must be more or less superficial. It is easier, and, perhaps, more instructive, to note tendencies than to state facts. For one thing, it is difficult to make even an approximate estimate as to either the quality or quantity of much of the work done, by the churches and by individuals, for instance.

In the direction of general relief, and of aid towards self-support, among the large organizations, we find that the Association for Improving the Condition of the Poor has reached thirty-eight thousand persons, against twenty-two thousand in the previous year, and has diminished the cost, in money spent, about twenty-five per cent., from one dollar

and thirty-six cents to one dollar and six cents for each person assisted

It is not too much to assume to say that all the work of this nature done by churches, and under small organizations of any kind, would show somewhat similar results.

A few figures can be quoted in regard to special work.

There are twenty-six Boys' Clubs reported, about one-third of them recently organized, and the number of free kindergartens has nearly doubled. Another year will probably show still greater progress in this direction. Kindergartens are growing on all sides.

The King's Daughters' Committee for Tenement-House Work has just opened a new office. They happen to have a good room and a good back-yard; the next thing will be a kindergarten. The children are always ready at hand. It should be noted that it is the aim of this committee to reach those who have *no* church connection.

The latest organized movement is that of The Industrial Christian Alliance, which was incorporated last summer, and opened its first house on Dec. 1, 1891.

In this home it is proposed to bathe, feed, lodge, and clothe all who desire to reform, and are able and willing to work. It is proposed to preach the Gospel, and to practise it as well. The Alliance is already a practical success. In five months one hundred and thirty men have been received, and fifty of these have found situations. There has been established a broom factory, turning out twenty dozen brooms daily. It is, practically, the idea of the Salvation Army, developed on more republican principles. It is intended to open more homes, and start other simple industries. A maximum time-limit will be fixed, beyond which no person may stay — say at sixty days.

The Alliance has an extended prospectus of proposed work not unlike that of the Salvation Army. It fills an important gap; and it seems to fill it with success, and with great promise.

The doctrine of works is dominant everywhere.

The direct method of Dr. Parkhurst is seen to be a natural consequence of the same cause which led to the intellectual and spiritual revolt of Dr. Briggs.

Mr. Ingersoll has met his strongest antagonist before his own audience, so to speak, in the youngest of the metropolitan preachers, Dr. Dixon, who, standing outside the walls of doctrine, in the open field of science, refutes Mr. Ingersoll's statements by simply showing that they are not up to date. For the people of this age there is no better argument.

The preacher quotes Abraham Lincoln's words as to the value of human testimony: "You can fool some people all the time. You can fool all the people for some time. But you cannot fool all the people all the time."

This is the age of the people, and they demand truth. They will accept no assertion or denial without sufficient proof. The "select" and the "elect" are prone to forget that the world which Christ came to save is the world of "the people." Abraham Lincoln remembered this.

CHAUTAUQUA UNION, SYRACUSE.

BY W. H. SCOTT.

AFTER returning from Chautauqua in September, 1890, several people met, and, carefully talking the matter over, decided to make an effort to try "University Extension Lectures." With this end in view, correspondence was had with Prof. McClintock, who came and presented the matter to a fair audience. The result was: we made arrangements with him to give us a course on the "Lake Poets." The course was well attended, and we made a start and a profit of — our experience, and something like twenty-five dollars out of pocket. Dr. Duncan came to our rescue and saved us from bankruptcy. Well, we had the foot-hold, and at the next Chautauqua Assembly we stored away all the information we could gather, and came back primed for new work.

In September, 1891, we were ready for work. In the

meantime the Chautauqua Union was formed. With this organization to back us, and with good counsellors, we prepared a course on American History of twelve lectures. We put the price at fifty cents and sent out our circular.

The Board of Education of the city were very kind in giving us the use of the assembly-room in the High School. Tickets were placed on sale, and, to our great surprise, one thousand were soon sold. We found the High School room too small, and made arrangements with Plymouth Congregational Church to hold two lectures in their beautiful audience-room, and the others in the Central Baptist Church. We cannot say too much for the kindness manifested by the officers of these two church organizations in granting us the use of the houses, especially Plymouth, who told us they wanted to do their share in furthering such a good work by *giving* us the use of their church. The lectures have all been well attended. In addition to this we have organized a course which is strictly University Extension. In this we have sold upwards of two hundred tickets. The number of tickets for this course is limited to three hundred, and they are held in the High School room, which the Board of Education kindly gave us the use of.

Now what is the effect of all this work? We undertook it in hopes we might do some good to as large a number as possible, and the numbers reached have surprised us. It has also shown this fact: if you really want to reach the masses, to benefit them, you can do so, if you show them that you mean to do so, and not to make a money-grab out of it.

We also had in view the extension of the C. L. S. C. work, and our hopes were by no means turned to ashes. Instead of three or four Circles in and close about Syracuse we have thirteen flourishing Circles, with a growing interest, and we have reason to hope that another season will see still others at work.

The people bite at such movements cautiously, but when once convinced that there is no deception about it, they take hold eagerly. Those who have taken hold of this matter feel doubly repaid for their labor in its success.

A BOYS' CONGRESS.

BY W. K. WICKES.

THE Syracuse High School "Congress" is an organization of boys who meet every Friday evening during term-time, and discuss — always before the principal of the school (the president of the Congress) — questions of interest and importance in connection with local, state, or national government, generally the last named. This organization has now been in successful existence for two years, just the legal limit of a National Congress. It may be interesting to older folk, and surely profitable to the younger, to know something of the workings and work of the first S. H. S. Congress.

The method of procedure is based upon that of the national body, subject to many modifications in detail, of course, but keeping quite strictly to the spirit of that body. Thus, there are two houses, the Senate and the House of Representatives. There are many committees, closely corresponding in number, kind, and title, to the committees of the two national houses. There is strict observance of the forms of parliamentary law; whenever there is not, two score of congressmen "will know the reason why." At first the plan was tried of having the two houses meet in separate rooms, each carrying on its own proceedings, but the danger is lest they "carry on" in other than a business-like fashion.

The best way has been found to be this: the members of the Senate sit at the president's left; of the House, at his right; bills introduced by committees of either house are discussed alike by senators and representatives, and members of either house are at liberty to propose amendments, or move any disposition of the bills they please. But when a vote is taken upon a bill it is taken by each house, separately, being put in the House by the legally-chosen speaker thereof, and

in the Senate by the president of that body; moreover, the vote is first taken in the house in which the bill originated. Whenever any bill calls for the expenditure of money the roll is called. As soon as the result of any vote is ascertained by the speaker or presiding officer of the Senate, he in turn communicates it to the president of the Congress, who at once announces it before the joint houses. And just as in the national body, so here, unless the bill receives the affirmative vote of both houses, it is lost. The Congress-president possesses the veto power, but so few bills have come forth alive after running the gauntlet of the two houses, that he has had but little chance to exercise it. He vividly recalls, however, his veto of a bill for the building of a navy-yard at Seattle—a veto wherein, partly as a test of the Congress, he took the high grounds of the principle of arbitration and the policy of disarmament, and closed with Longfellow's famous lines:—

“ Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human world from error,
There were no need of arsenals or forts.”

Well, the way those congressmen, in the expressive language of Bret Harte, “went for” that veto, and the vetoer, was thrilling! Of course they out-voted the veto, perhaps aided therein by the deliciously-put clincher of a representative from Vermont—“If a foreign fleet should come over here and bombard us, we'd get enough of all his poetry of the veto.” *His poetry of the veto!*

When the hour and night appointed for the meeting arrive the roll is called, and all who fail to respond to their names are fined, no matter whether a quorum be then present or not. But no business can be transacted without the presence of a quorum. The writer can recall but two meetings in two years adjourned for lack of a majority present. At every meeting the journal of the previous meeting is read by a clerk representing both houses, is corrected when needful, and is then

approved. Then, unless a "special order" has previously been voted, the general order of business is taken up. For quite a time after the organization of the Congress that order was: first, miscellaneous business; second, discussion of bills. Now the order is just the reverse, for the members declared, with a zeal and a unanimity which was very creditable and gratifying, that the main business of the Congress was the discussion of measures, with the drill in thinking and speaking incident thereto; such discussion should, therefore, have precedence, leaving to the petty details of miscellaneous business such fragments of time as might be unconsumed by debate. Moreover, each member is encouraged in every possible way to take an active, speaking part in the discussions. He is put upon three committees — of one of which he is chairman — to the very end that he may have special interest in as many bills as possible; and all bills, also, are to be drawn up by members and be, in substance, their own, even though the suggestion may come from the national Congress. And woe be to the member whose bill is loosely or obscurely drawn! Sharp eyes will detect it, and sharp tongues proclaim it; and so comes about a drill in the use of English, which, to judge from many samples of real congressional work, some real congressmen never had.

The president of the Congress almost always presides during the entire evening — always, in fact, unless a "Committee of the Whole" is ordered. It may be said that it would be better to give over that task, very often, into the hands of the different members, as thus they would gain the confidence and ability necessary to preside. But, after long study of that problem, the writer has found this to be true: that the instant and constant effort of "the floor" is to browbeat, confuse, and gey the member temporarily called to "the chair." Shouting, calls to order, the loud rap-rap of the gavel — what can come of all this save waste of time and breath? I know a philanthropic woman who organized a debating society among certain street-gamins, and carefully instructed the brand-new, youthful president to use his gavel, if disorder arose. He

did—shying it straight at the head of the first offending member he sighted! But in such a Congress as we have in mind, made up of intelligent youth, strenuous to learn, and to express their thoughts, *that* would not do. The temporary chairman may, indeed, in a figurative sense, hammer the house into a semblance of quiet; but even if he succeed the gain would be as shadowy as that confessed to by old Kaspar when his little grandchild, Wilhelmine, asked him concerning the battle of Blenheim, “But what good came of it at last?”

“Why, *that* I cannot tell, said he,
But ’twas a famous victory!”

The real and fatal trouble in the case we have cited is this: that the floor does not recognize any adequate authority in the person of the chair, put there, temporarily, as a temptation to fun-having. No, any intelligent boy will learn enough of parliamentary practice on the floor of the house; the danger will be, just as in real legislative bodies, that he will know too much of it for others' comfort, if not for his own good. But let him learn what he learns as a private in the ranks, so to speak, and then, in after years, if called upon to command a parliamentary host, he will be able to do it, for he will not only have the needed knowledge but that authority, also, which commands respect and obedience.

Thus far, as respects the *workings* of the S. H. S. Congress. Now a few points with reference to its *work*.

Once in a while, when bills have not been printed early enough to give proper time for study of them, or consideration of them has been deferred out of courtesy to a bill-framer not able to be present, or for some other good reason, formal debate has been put aside, and the two houses have taken part in a special programme, ordinarily prepared by the president at the request of the Congress. These programmes commonly afford opportunity for practice in extempore speaking, and give that variety to mental exercise so dear to humanity in and of all ages. Now and then a special occa-

sion breaks in upon and breaks up routine work, as an annual banquet, presentation of a flag by Congress to the school, a graduation exercise wherein a part of the programme consists of a bill discussed by congressmen whose active membership is then to cease, etc., etc. But the ordinary work of the Congress is upon bills, and is well worth noticing.

In September, 1889, a sixteenth constitutional amendment was proposed, disbarring from the right of franchise any and all persons who cannot read the English language. It brought up, of course, the whole question of qualifications for suffrage, and, especially, of an educational qualification; and it was gratifying to see how strong was the sentiment of nationality, how pronounced the idea that every possible means should be resorted to, to fuse all our varied nationalities into one homogeneous American people.

During the same month a bill was introduced which provided a way for disposing of the troublesome Indian question. And how, think you? Why, by enlisting all male Indians between the ages of fifteen and forty-five into the light cavalry of the United States army. Of course the scheme was pronounced visionary and impracticable by many, and the framer of the bill had his hands full to answer the objections urged. "In a critical time," said one objector, "the Indian will lose his head." "Try him," said Representative W., "and see if he will lose his head so as not to shoot you!" "Moreover," said the framer, "the army needs men able to get out of the way of guns!" "Yes," retorted another objector, "imagine a twenty-mile circle of Indians gradually closing in on the guns!" A defender of the bill suggested that a small bounty might be given for each prisoner taken by the Indians; "in which case," cried objector number three, "as soon as an Indian had captured a man, he will drop his arms and run into camp, with his prisoner, to get his dollar and a half." In the course of the debate many statistics concerning the Indian were given, and his present political status was well defined, but I am inclined to think that the greatest good of this particular bill was to

show how well-aimed shafts of good-natured ridicule may pierce and "kill" a visionary scheme.

As early as October, 1889, a bill was brought in entitled *An Act to Revive United States Commerce, and to Establish a Merchant Marine*. It was drawn up with great care, and was argued, especially by the chairmen of the House and Senate Committees on Commerce, respectively, with much knowledge of the subject, coupled with a strong appeal to national pride. The vessels, to which a subsidy, not to exceed five per cent. of their value, was to be paid, were to run on routes designated by Congress, and under such restrictions as it might impose; especially were to carry its mails, and be at complete disposal of Congress in time of war. It is safe to say that when this discussion was finished, those who had engaged in it had a far more intelligent comprehension of the subject than many older citizens, who in their shops and offices had talked as much or more about it, but had studied it far less. Article fifth provided that the act should take effect on May 1, 1890. So, if the S. H. S. Congress could have had its way, many a vessel might now be steaming away, outward bound, with American cargo and mails.

In November, 1889, a very interesting bill was brought in, in accordance with the provisions of the Federal Constitution, calling for the erecting of a new state within the present boundaries of New York State. The new state was to consist of the counties of Kings, Queens, Suffolk, Richmond, and New York. Upon this a downright earnest debate took place; for every thinking citizen of New York State of mature years has raised this question in his own mind more than once, as he has read the doings of the State Legislature in matters of vital concern to the whole commonwealth, and now the younger citizens raise the question. Throughout the whole discussion the writer, who listened to it, wished there had been more of stress laid upon the grand history of the Empire State, and upon her well-earned primacy in certain good things; but still it was well to know the complaints of city against country, and *vice versa*, and the pros-

pects of any remedial legislation which might avert all necessity for dissolution of state partnership.

Passing by certain tariff and pension bills, important indeed, but so generally mooted now-a-days that we need not tarry upon them, I note an *Act to Increase the Salary of Members of Congress* to ten thousand dollars per annum. I have reason to believe that this bill was proposed partly to awaken discussion. In that it was successful. The increased cost to the government was dwelt upon, and very sharp was the arraignment of those men who had made themselves conspicuous by their absenteeism and consequent neglect of public business. The strongest argument of the evening was made by a congressman who favored the bill, and who showed, by actual figures, the cost of living for public men in the great city of Washington.

[Our correspondent gives us an abridged syllabus which shows the subjects debated. Such are "Bankruptcy," "The Use of the Flag for Advertising Purposes," "A National Ship-canal in New York," "An Act relating to Immigration, Aliens, and Sedition." Each of these called out debates interesting, and even exciting.

At the time of the centennial of the constitution the school celebrated the centenary by re-enacting the Constitutional Convention of 1787. "The proceeding of the original Constitutional Convention was repeated. Each of the thirty-nine men who signed the constitution was represented by a Congress-lad, as also were the famous men who did not sign. All the recusants left the convention before the signing took place." It is clear enough that such a celebration would fix on the memory of all the boys the important features of the real history. "The rehearsals for this unique representation were long and many, but no one begrudged the time and effort. When the convention finally met in Shakespeare Hall, in costumes resplendent by calcium light, the sight was one to shine in memory for them."

As our correspondent wisely says, in concluding his interesting report of this celebration, "The spirit of patriotism was

aroused; a patriotism founded upon intelligence, the only sort worth having. For the boys had learned how great the struggle was to found this nation, and by what mighty men the victory was won. The deeds and the words of these men, yea, their very names, will hereafter be an inspiration to them, and at some future day they may be found thinking the thought and adopting the principle so admirably expressed by Sir James Mackintosh: 'We are fallen upon times in which it behooves us to strengthen our spirit by the contemplation of great examples of constancy. Let us seek for them in the annals of our forefathers.'"]

ROBERT OWEN.

LAST August I stood near the grave of Robert Owen, in Newtown, Wales, and I there lamented that so poor a monument was over the body of that once famous man, who had friends in the courts, and in the highest circles in all the European countries, and who could claim the acquaintance of the statesmen, the scholars, the thinkers of this land, all of whom honored him for his intentions, for the good he tried to do for his fellow-men. "Now lies he there," in the much-neglected church-yard, the church itself going to pieces, the walls fallen down, and the whole place presenting a sad sight indeed, when we remember that "the dear, good old man" is there. Certainly a few, a very few, persons visit the grave, and also go into the house, and the very room where he was born, and these persons are mostly from America, so that he is still remembered by men who knew him in the years that are gone. He is remembered for the loving, the helping hand he gave to men in pointing out the remedy for some of the evils that afflict society. He is remembered as being the foremost man of his day in promoting and perfecting infant schools, and urging the people and governments everywhere to provide a universal, sound system of education. He

believed "that the character of man is formed for him, not by him;" that the circumstances which surround the child, in connection with its original organization, form the character of the man that is to be; and so it was the greatest ambition of his noble life to surround the infant, the child, the man, by good influences, by the best environments.

He certainly "lent a hand," and the much-improved circumstances of the whole people are largely due to his efforts. He failed completely in trying to establish his "community of property," where all things should be held in common; and whether it will ever be realized is now a question. But he was triumphantly successful in convincing people that "a man's a man, for a' that"; that, be he "e'er sa poor," he may have the germs, the foundation on which a grand character may be built; thus showing to the poor and the lowly that they need not despair, that there is hope for them; and then commenced the struggle for equal rights before the law, — for the removal of obnoxious enactments, all of which were dead against poor men. I believe he was the first among the employers to say that ten hours labor was as much as any man or woman ought to be asked to perform. His establishment at New Lanark, Scotland, was visited by the good and great of all lands. His infant school was the model for all succeeding schools to follow, and the best schools for children of the present time are not better furnished or more handsomely equipped than was his dearly-beloved school for the children of the factory operatives.

Mr. Owen often said that six hours labor would be quite sufficient if all men performed their share of the work to be done, and we are coming to that. As certainly as the sun shines by day, and the moon and stars make the night glorious, so surely will the coming laborers in the work-shops, the fields, and factories, assert their natural rights, and will maintain them. In our struggles for the future well-being of men, in our remembrance of the past, "lend a hand," my fellow-men, in keeping fresh and green the memory of "the dear, good old man," Robert Owen. — *G. M.*

RIPPLES ON THE SEA.

BY HELEN W. BISSELL.

ONE night I stopped to listen
To the voices, full of pain,
That came sweeping o'er the ocean,
In a great and mighty strain;
And my heart was full of sadness,
And a great humility,
For my life was but a ripple
On the great, eternal sea.

Oh! I longèd so to help them
In their struggles with the wrong,
And to change the voice of sorrow
To a proud, triumphal song.
But I felt my weakness growing
As I watched their misery,
And I called, "We're only ripples,
On a great, eternal sea.

"We are driven hither, thither,
So we cannot will our way,
And our hopes for the to-morrow
Soon will vanish quite away.
Though we try to rule the future,
Weak and changing men are we,
For our lives are only ripples
On a great and surging sea.

"Then let us give up the battle;
Let us float upon the main,
Thinking only of our weakness,
And that efforts are in vain.
Let us float in summer sunshine,
Let us flee if dangers be,
For our lives are only ripples
On the great, eternal sea."

Then to me, in desperation,
Came the feeling, all is lost,
For our efforts must be useless
As we're back and forward tossed;
There is no use for exertion,
We must ever hopeless be,
For our lives are only ripples
On the ever-changing sea.

Hark! from out the gathering darkness
Came an answer to my cry:
"Why dost thou lose all thy courage
With a Father ever nigh?
Oh! remember in the weakness
That comes often unto thee,
That thy Father rules the tempest
And the surging of the sea:

"That He ever holds the waters
In the hollow of His hand;
That the highest waves of winter
Do but swell at His command;
How He hears the cries of sorrow
That are made by you and me,
And He careth for the ripples
On the deep and angry sea.

"Oh! He asketh little from us,
Only now to do His will,
Trusting ever in His power,
And relying on His skill.
Yes, He heareth all the murmurs,
Though the winds blow wild and free,
And our lives are only ripples
On the great, eternal sea.

"Then let us sing forth in gladness,
Let our weakness make us strong,
For our Father rules the tempest,
And shall conquer every wrong.
Let us go where'er He listeth,
In a proud humility,
For our Father rules the waters —
We are ripples on His sea."

LAW AND ORDER.

TEMPERANCE.*

WE have arrived at a time in the history of our nation when it seems almost as if we had come to cross ways. Many of the old ideas which have so long blocked our advance are being broken down. The barriers are being pushed aside. A new and more hopeful field is opening before us. We understand better the real meaning of human brotherhood. Old prejudices of race, class, nation, and creed are giving way at last. We take wider outlooks; we are beginning to understand something of the solidarity of humanity. Nothing has taught me this so much as my visit to the New World. I began to see how small this little orange of a world is; how all races are striving after the same end; the same sorrows beating through all hearts; the same difficulties rising up before men and women; the same sins everywhere; the same great struggles for right are going on. As I have realized these things, I have felt that we not only clasp hands to-day as belonging to the same nation, but that, thanks to this temperance cause which is building up work and strength, which is making the way clear before us, we are ceasing to be national, and are becoming world-wide. Whatever be our work, there is a feeling that the brotherhood of man shall be proclaimed, and that those that preach this gospel are speaking the truth of God Himself. Already we see the first streaks of the dawn. Every one who helps on these great reforms is like the man who goes with giant strides across the great brown fields, and scatters the seed, not of one harvest only, but of the harvest of all the summers. I believe a time will come when men and women shall say, "With all

* Extracts from an address by Lady Henry Somerset in Liverpool after her return from the United States.

the magnificent science of that nineteenth century, with all the discoveries of electricity and the power of steam, they were yet so dark on scientific questions that they allowed poison to be sold unrestricted in the streets."

No country illustrates the temperance problem so wonderfully as the great continent from which I have just arrived. There we have object-lessons in every phase of the question. They have tried everything. No reform, no mitigation of the evil, no aspect of this many-sided question has been neglected. The states of the Union being each perfectly free to deal with the question as seems to them best, all the fallacies have, one after another, been taken up with unremitting regularity; and what I say on this question is that no clear-sighted American can honestly tell you that these restraints have been effectual. I have walked the Bowery and the dives of New York, I have seen the tenement-houses, and visited the Chinese quarter in company with some of the greatest experts. I have been inside the saloons, the gambling-houses, the opium-dens. I have seen everything of poverty and misery that was to be seen. There are problems there beginning to be as serious as anything in the Old World. Already rooted in their new civilization are poisonous plants threatening to spread miasma through the land. Already in New York there are more inhabitants to the square foot than in London; overcrowding and the alien population are the most serious of problems. I shall not readily forget the horrors of Chinatown. In one of the dens I saw lying insensible a young Irish girl, surrounded by the authors of her shame, living in degraded heathen wretchedness. The American Government, I believe, are fully alive to these difficulties, and intend to deal with them manfully and well. The great uprising cities of America are magnificent in their civilization; splendid in the onward march of their commerce; filled with men who outvie each other in their public services; and in gifts to public institutions nothing, for example, could exceed the magnificence of Chicago, that fire-swept city, now one of the greatest marvels of American civilization.

Yet we find, planted in the midst of all that could be so fair, in the midst of all that could be filled with so much hope and glory, the same awful evil which here keeps us in poverty and chains. In one aspect, and one only, the drink-traffic is worse in America than

with us. The drink-saloons there have more political influence than they have here. The political parties have made them influential, but, now, men who respect their consciences more than party have come out from among them, and have formed the Prohibition Party. A feature of the question which is peculiar to America, and which fills me with greater hope than anything I can name, is their universally sober womanhood. During the whole time I was in the States, and I visited almost every important city, I never but twice saw any woman at an hotel or in a public-house touch any wine, beer, or liquor, and I felt as I travelled through that land that I would willingly have given my right hand, yea, everything I hold in this life most dear, to be able to say the same of my own country.

In 1873 and 1874 there swept over America that great whirlwind called the Temperance Crusade. In every important city in the West, and many in the East, long files of women might be seen walking through the streets, singing hymns, and keeping military order. They stopped at the saloon-doors and prayed admission! On entering these places they prayed that conviction might descend on the men who were drinking there, and the men who were selling. So marvellous was the effect of that movement that in many cities business was suspended. Many were afraid to go near the saloons, many gave up the trade. A power rested with those women. As they prayed, their prayer went up to heaven, and the Spirit of God came down to earth, and the land was shaken to its foundations, because they began to see that these things must not be: because it was incompatible to say that we serve the Saviour of humanity whilst we uphold a traffic which, more than anything, is dragging humanity down. Sober second thought told those women that they must rally together, and hence in every city of the land they formed a little nucleus. After a time they elected as leader a woman, who if ever there was a woman sent for the purpose in the whole world it is she. Miss Frances Willard is assuredly an inspired woman. In one year she travelled fifty thousand miles. She has visited every town with ten thousand inhabitants in the United States, and many with only five thousand, leaving in every place societies held together by the little bow of white which to-day binds the world. And Miss Willard heard the great wail from the East which told of the opium-traffic, and these women rose up and made their movement

world-wide. They sent out their World's Women Missionaries, some of whom have visited this country. I had the honor of taking over to America two hundred and fifty thousand signatures to the great World's Petition against the traffic in drink. The scene at that Women's Convention at Boston I shall not readily forget. We met in the old historic hall where America proclaimed her independence, and she did well. In the same place we prayed for a liberty greater than a nation's liberty. Women were present from forty different countries — from Japan, India, Ceylon, and the Pacific Islands, all with the same cry, "Come and untie the great knot which has been fastened upon us. England has fastened upon us this curse; let English hands wrench away these chains." We felt that Christianity had been a great blessing, but that if we go with the Bible in one hand and the beer-bottle in the other, we destroy the influence of the Bible.

This great woman's society binds the world, and I propose that we in England should co-relate in its ranks all the temperance societies working among women, and the different organizations of women working among railway men, policemen, soldiers, and sailors; in fact, all the women who are working for and have the principle of total abstinence at heart. We ask that they should come out and join this world's women's greatest union against the world's women's greatest curse. So far there is no doubt that the work in America is truly magnificent. It would be impossible to consider the plan and definiteness of that great union without feeling that we have much to learn. The conference at Boston was attended by three thousand delegates from women's societies, having a membership of three hundred thousand who formed the constituency. Every delegate was alert and in her place. Every one had the same keen insight into the difficulties and necessities of the question: every one knowing what she, individually, had to do in order to form a great, concrete, solid mass against this sea of evil. They have in their ranks forty different superintendents, because they know that they cannot remain among themselves, but must go out among those who are working in every way for good. What, however, seemed to speak louder than anything else, every church, and every shade of opinion among those working in this great and holy cause, was represented without respect to nationality. It is wonderful how, when we come to march together on one broad line, these differences of nation

and creed sink into insignificance. If in America I have learned much, I have arrived, too, at the conclusion that to know anything about a matter we must go and inquire for ourselves. I was told that prohibition was a failure. I went to Maine to inquire into the truth of that for myself.

Gen. Neal Dow pointed out to me the monument of Longfellow, but I thought that Portland, with its bright streets, from which were absent those lights which tell of crime and misery, Portland, with its inhabitants happy and prosperous, was the only monument that was needed for the General's fame. The authorities told me they had for three months saved the liquor they had seized in order that I might see it poured down the town sewers. I shall never forget the scene when we went down into the cellars of the town hall. There were barrels marked sugar containing the flasks which were to be passed from pocket to pocket. There were cans marked milk, there were cases of oil, and every device which human ingenuity could suggest in order to smuggle this thing into the state. I thought this, at least, was a witness as to whether prohibition had failed. To call prohibition a failure in Maine is like declaring that laws are a failure because there are still thieves. The practical outcome of the law I witnessed on visiting the gaol. I saw the liquor-sellers there. If you go into this question seriously there is not the slightest doubt of the immense success in America of the prohibition law. The prosperity of the country districts of Maine speaks for itself. Go into any of the common schools of the state and ask the children if they have ever seen a man drunk. Not one hand is held up.

There is prohibition in Kansas, and everywhere in that state are smiling and prosperous people, free to enjoy the good gifts which God has poured out on that favored and happy country. To-day we stand on the brink of a new departure. We have to ask ourselves how best to deal with this question in the future. The entire aspect of the political situation is changing. Men begin to see that politics means not only the government of a nation with a view to its aggrandizement among other nations, but the government of a nation as a great home-circle. When we look on all this misery and degradation, when we see veterans like the Rev. Charles Garrett, who have borne the burden and heat of this terrible battle, we may ask ourselves,

why, after so much splendid effort, after so many footprints have been made in the sands of time, with such organizations as have been at work, when men have gone out from among us like the late Cardinal Manning, when there are so many who, in different ways and with different views, are following after the same great end — why is it that this liquor-traffic is to-day as powerful almost and as terrible as it ever was? What is the remedy? Legislation is the remedy. Until we go to the root of this problem, until we follow all this misery up to the source from which it springs, until we are prepared finally to put an end to that which produces the poverty and wretchedness which abound in our country, we are not going to stem this current. We have forced upon us in connection with this question a system of legislation which is at once tyrannical and un-English. The power which belongs to the many has been placed in the hands of the few — a few magistrates created by a privileged class, and not representing the voice of the people. Wherever test votes have been taken a great temperance feeling has been immediately evoked, and we believe that the only legislation which can effect any real good is to make the people themselves responsible for the evil which weighs upon them. We find this traffic placed not among the wealthy, nor among those who can have regard to their surroundings, but among those to whom it is a real and terrible temptation. Now I firmly believe that when the people of England are appealed to, and the consciences of men and women aroused on this question, that when we have something we can take hold of and show men that in it lies the good of their children and families, there is enough of the real and true spirit in the nation to rise up and say — “These things shall not be.” Therefore, we believe in the direct veto. There rang out through the middle ages a cry for which men left home and country to save from violation that which they held most dear. On the night before they started on the campaign, down the aisles of the grand cathedral of Europe, they might have been seen, mailed figures, kneeling in the moonlight that stole in through painted windows, from which saints looked upon their enterprise. You could have seen them kneeling to pray God’s blessing on the coming struggle — old men with faces seamed with the battles of the past; young men filled with the hope of all that was to be, of the honor that would come to their name, and of the fame they should

win. But we have, in our hands, something more powerful than the cross-handled sword, something of better defence than the suit of mail, — the little white ticket that you place in the ballot-box; and peace and prosperity shall come to the nation when men go to the ballot-box upon their knees, when men take that privilege of their manhood as the greatest gift of God, the great *sacramentum*; the soldier's oath of allegiance to God and to humanity. Then we shall hear no more about the power of the liquor-traffic. Let men vote, not according to their party, but their conscience, as they shall answer for that vote in the Great Court of Appeal on the Last Day.

I believe in another method which will aid the temperance cause. I believe the Goddess of Liberty has yet another great gift for this free people, because I believe that women will cast their vote in favor of sobriety. We have but to read the result of the municipal election at Glasgow to know how the woman's vote is going to act. The majority of the town councillors of Glasgow are pledged abstainers. There are those who tell us that the cradle stands across the woman's passage to the poll. I would that the cradle stood across the man's, and that he would stop sometimes and wonder which way it would be best to cast that vote for that little one, for the home, and for mankind. I believe that the woman's vote will be a protective vote; and that she knows best what is for the interests of her home.

I have seen much, travelled much, and I believe the real power of this temperance movement is that it is a God-given movement. Humanity is beating against the doors, is calling every man and woman in this hall to swell the great army that shall free it. Each century has its call; each hears a whisper of God. It is our call to break these shackles, to undo the ill, to crush out the misery, to uplift the fallen, to palliate the suffering, to make the rugged places smooth, and to bring the beauty of God's truth to light. When we have enlisted in this battle life is sweet to us, and there will come a time when the names of the reformers of to-day shall stand forth bright and fair, as the names of those who saw far ahead that which was to bring real glory and prosperity to humanity.

INTELLIGENCE.

ANNUAL MEETING OF LEND A HAND CLUBS.

THE annual meeting of the Clubs and Orders based on the Wadsworth mottoes was held in the vestry of Park Street Church in Boston, on the afternoon of May 25, 1892. The president, Rev. Edward E. Hale, opened the meeting with prayer, and the audience joined in repeating the twenty-third psalm, and afterwards sang Miss Waring's beautiful hymn: "Wherever in the World I am." Dr. Hale then welcomed the friends who had assembled, and said:—

"Certainly, when I wrote the little book in which our four mottoes first stated themselves in words, I had no expectation of seeing any such meeting as this. And the existence and the multiplication of the Tens, which is hinted at in that book, was, as every one knows, an ideal, and one which I never supposed would be made real. But as twenty-two years have gone by, more and more has it been evident that people like to organize themselves on this simple basis; and it is almost twenty-one years since the Clubs, thus organized by an almost spontaneous movement, assumed the silver cross as their badge, varying that cross in one form or another, but considering the Maltese cross to be, as it were, the common token of the whole body.

"From such beginnings there have sprung Clubs more or less formal in organization; some of the simplest, some of the most complex. Many of these Clubs are absolutely independent, have their own independent offices and organizations, and have no need to communicate with a central body

like ours. But more and more did it prove that the Clubs like to correspond with each other, and it is now fifteen years certainly since the mutual correspondence began between Clubs at very great distances, them embers of which had never seen one another personally. This mutual correspondence ripened into a closer and closer connection, and it would frequently prove that one Club had undertaken a work in which it wanted to interest all the rest, so that the existence of a central body came about almost as a matter of course. With this year, we all agreed that it was desirable that this central body should be incorporated under the law, and in December that incorporation was effected. It was so clear that, if we held any property, it should not be dependent on the death or the life of an individual, that it became desirable that this incorporation should be formed.

“The report of the secretary will show the work of the central committee of the Clubs. There is one phase of this work which proves itself more and more valuable in every year, and I like to call your attention to it. The members of the committee, making one delegate from each of a great many different Clubs, are in the habit of meeting on the last Monday of every month, for the purpose of turning over the correspondence of the Central Office for the month, and these interviews have proved to be very much more important and more interesting than we supposed they would be.

“It will appear at once, when the report of the secretary is read, that we are not able to read the reports of one hundred and fifty different Clubs with which we are in almost daily correspondence. Many of those Clubs carry on important interests; I have one in mind at this moment which carries on a large hospital, another which carries on a large reading-room; but into that we do not go at all to-day. It is only when the work of a single Club has overrun its own powers, so that it sends to the centre to ask if we can interest anybody else—it is only of that we speak here. Take, for instance, the affair of the Protestant schools in Siena. When a report was made to us that they would like to enlarge these

schools, we published the statement of their wish, and we have received in every year more money for Siena than the people in Siena asked for.

"I shall have the pleasure of reading one or two special reports which have some points so important that they had better be read separately. But I will now ask Mrs. Whitman to make the general report of the secretary."

SECRETARY'S REPORT.

CLUBS and Bands founded on the Wadsworth mottoes are related to Lend a Hand. Independent in their government, choosing what names they will, and selecting their own work, they are held only by the platform that supports them. Twenty-two years ago our president, the founder of our Clubs, gave to us in the story of "Ten Times One is Ten" the mottoes which are now known the world around, and found translated into many languages.

Briefly stated, the story is the story of a true child of God, seeking in unselfishness and love to bring in His kingdom upon earth. The example of his life bound ten of his friends in a sort of Club, who went out into the world in various directions, each one binding to himself ten others, and the hundred went out as the ten. Every three years the number multiplied by ten, and in twenty-seven years the whole world, with no exception, was brought into the large brotherhood who agreed to

Look up and not down,
Look forward and not back,
Look out and not in,
Lend a hand.

The cross we wear, and the watch-word we love to use, were afterwards adopted when Dr. Hale wrote "In His Name."

Theoretically the Clubs have ten members; practically they

have two or they have one hundred. There are those people who for various reasons cannot connect themselves with Clubs, and so become individual members, and work with the same spirit that animates a Club.

This year a new registration has been made. For many reasons, which will appear plain to you, the number has decreased, but we have the satisfaction of knowing that those that are left are active workers, and no drones. We have now upon our list one hundred and fifty Clubs of various names. This by no means points to an unsuccessful year. On the contrary the officers feel that much work has been done. Lend a Hand has trained its workers so well in faith, hope, and love, that many a society of Christian Endeavor, Epworth League, or other denominational organization traces its beginning to a Lend a Hand Club. One large Club in a neighboring city has graduated all its members into the Young Men's Christian Association. While we do not call Lend a Hand Clubs a training-school only, we do call the year's work successful that shows us so many truly Christian organizations in church and society which are the outgrowth of Lend a Hand Clubs. We may safely say that there is not a communion which has not felt the influence of these mottoes. Let the name be what it will, if the spirit of faith, hope, and love be there, the object is gained, and we are content.

The monthly meetings, informal as they are, held in the LEND A HAND Office, have been interesting and helpful occasions. Various objects have been brought to our notice, discussed, rejected, or laid before you, as the committee has thought wise. After the more general matters have been decided, members of the committee have been in the habit of bringing forward special cases of interest, and often of great need, asking the counsel of those present as to the wisest methods of assistance. In this way we have been able to quietly reach many cases of sorrow which could never be made known. Many of these cases have brought tears to our eyes as the sympathetic friend related the story of illness, of grinding poverty, of misfortune, and of desperate struggle.

Last year we spoke to you with enthusiasm of the noble colored man who built the Infirmary at Montgomery, and our desire to send a nurse there to aid in the work. The Clubs generously responded, but a rumor reached the ears of the committee of trouble in the management, and they deemed it best to withhold the funds until assured that everything was as it should be. Investigation showed that the trustees were placed in a bad position, and any present endeavor on their part to change matters would only end in a prejudice by the colored people against the Infirmary, and in the defeat of the object for which it was built. The Clubs which had sent the money were therefore notified, and it was held subject to their order. In some cases urgent calls in their own locality have decided the Club to recall the money; in some the Clubs have requested us to give it to certain objects which have been recommended by the committee, and in others they have shown a pleasing confidence by asking that the committee should appropriate it as they deemed best.

Miss Brigham's mission to the colored people in Virginia, North and South Carolina, and Georgia, has been an exceedingly active one this winter. About two tons of books and magazines have been forwarded through the office to the struggling teachers and ministers of those states. Miss Brigham has also sent to the office the names of both colored and white people who would be glad of a religious paper sent to them regularly, and by advertising people have been found who were willing to send away their papers each week. I have put in communication six hundred people, and this is no small work, for it means in many cases a personal interest between sender and receiver.

Because our name is Lend a Hand, a legion of people pass through the office each month, many to lend and many to receive a hand. The long line passes out of sight, but now and again one returns to say "I was hungry and you fed me, naked and you clothed me, sick and in prison and ye visited me." And yet others come to say "I was tired, and my life was empty, and you filled it with satisfying work for others."

All this could not be done without the loyal work of Clubs and committee.

During the year clothing, in answer to special calls, has been sent to the office, a wheel-chair and useful articles have been given to us to be loaned to such as need them. A soft cushion in a snowy white cover came one day just after we had made an appeal for a woman who was paralyzed. It was marked "For the poor paralytic mother. It was my mother's." What a story of love and sympathy!

During the past summer we were able to send fifteen girls to the country for vacations, and give outings to several men who needed it sadly. We have also been able to provide many people with work fitted for them and homes where they are happy.

We have spoken here principally of the work as connected with the Central Office. We have not the time to touch upon the work of the separate Clubs. These reports you will find each month in the LEND A HAND magazine. We will only say that their work is larger and more varied than that of the Central Society. Some of the Clubs have contributed largely to foreign missions, and have exhibited a personal interest in the work; others have carried on missions in their own homes among the poor and ignorant; an Industrial School has been founded by one Club, and several Clubs have taken scholarships in Southern Industrial Schools. Country week, summer vacations, and flower missions have had their supporters among them; children have been adopted and are being educated; a library collected by one of the Clubs is now ready to be turned over to the town for a public institution, and the money which they have expended, and of which no account is required, far exceeds what has passed through the Central Office. One Club last year spent six hundred and forty dollars, and has recently received a bequest of one thousand dollars. *Look-out*, the magazine for the Clubs, has been discontinued. This is one of the events of the year that we deeply regret, but the subscription list was not long enough to cover the expense of printing, and we were reluctantly

obliged to give it up. Since then there have been many demands for it. We do not wish to make a penny of profit, but do not, on the other hand, wish to run in debt for it. And I take the opportunity here of saying that we should be glad to begin its publication again if subscriptions enough can be obtained to warrant it. One thousand names are needed, and when that number has been sent to the LEND A HAND Office, we will resume its publication.

The necessity of holding such property as passes into our hands, and of maintaining the work of this central body in the event of the death of any of the officers, led to arrangements for the incorporation of the Society of Ten Times One, which might hold stereotyped plates, books, or other property, and which could legally make contracts for any purposes such as occupy our attention to-day, and such as may be brought forward by our committees or by separate Clubs which might wish for such assistance. Accordingly, that society was organized on the fourteenth day of December, 1891, at the call of the surviving members of the Ten which we are fond of calling the "Original Ten," because they were nearest the president in the work of life in the year 1870, when these Clubs were first suggested. Of those ten, seven are now living, Nathan Hale, Caroline Letitia Tallant, and Henry P. Kidder having died in the twenty-two years that have passed. In the call for the meeting their places were taken by William H. Reed, Herbert D. Hale and Harriet E. Freeman. Edward E. Hale was chosen president, and Mrs. M. C. Whitman was chosen clerk, and these officers were sworn.

We now exist, therefore, as a legal corporation. The annual members of this corporation are such as shall be chosen by the corresponding Clubs to represent them. The life members are such persons as shall pay twenty-five dollars into the treasury at one time. Forty honorary members may be chosen also. It will be our duty to-day to choose our officers for the first time as a legal corporation.

Dr. Hale then introduced Mrs. Charlotte F. Doolittle, the secretary of the Massachusetts branch of the King's Daughters, who said : —

"I am both glad and happy to meet you to-day, In His Name, as a representative of the International Order of the Daughters and Sons of the King, and I bring to you our motto,

Look up and not down,
Look forward and not back,
Look out and not in,
Lend a hand.

"Do we live our motto? Do we keep before us our ideal? Do we look up to the unselfishness and brotherly love of the Man of Nazareth? Do we stop for a moment to look in and find within ourselves that divine part of our nature which looks out into other souls, which helps move the world from within out. If our struggle is thus,—and we strive to make it so,—if we look constantly up for the courage and hope which never fails, if we look out to the help and interest of others, look out through a veil of love and charity which may cover all save the pure and honest motive of our fellow men, then, indeed, we can look forward to that future when the trials and burdens of all shall be made lighter by our work, on to that time when every man and woman shall be enveloped in brotherly love, on to the time when all shall realize that they are the sons and daughters of the loving Father, to the time when each shall count it the highest aim and greatest pleasure to lend a hand to his neighbor.

"The membership of our whole Order is now supposed to be over 300,000. The Massachusetts branch represents sixteen denominations; we have no color line and no age limit; our oldest member is ninety-eight years of age, and our youngest, when she joined, was two months. Perhaps some of you may not know that we have had the pleasure of electing your president as an honorary member of the Massachusetts branch.

"In His Name we have stretched a helping hand even to the great famine of Russia; quite a number of young ladies sailed from New York last week to go and distribute money to the sufferers there. In Athens we have an institution

recently founded for incurables. And, if time permitted, I might go on; but I could not do better than to say that Mrs. Whitman has described almost exactly what the King's Daughters are doing. They are doing good everywhere, all over the world. Africa, the dark continent, the islands of the sea, and nearly all countries contain representatives of our order, as has been said. The rapid growth, harmonious unity, ceaseless activity, varied and unique charities, and sympathetic co-operation of our societies are unparalleled. We have circled the globe with the gleam of our silver cross, and the joy of the whole earth shall sing, with the psalmist, praises unto our King, who reigneth forever."

The report of the Lend a Hand Book Mission was then read by Dr. Hale. Miss Brigham will write a more extended report, which we hope to publish in our next issue.

In introducing the next speaker, Dr. Hale said that the last person to whom he had given the badge was Helen Keller. When she was asked for what her Club would work she said: "For the Negro children. They shall teach the Negro children. It is when they know more that they will be more good." And she is going in a few days to Alabama to form her Ten to work for that form of sorrow which she feels most.

Miss Jennie Dean of Virginia was then introduced, and made a strong appeal for the Industrial School in Manassas, of which the readers of *LEND A HAND* have heard.

Miss Dean has been engaged in missionary work in Virginia for several years, has carried on four Sunday schools, and founded two churches. She is now working in behalf of a Normal and Industrial School which is to be located at Manassas, on the very ground where the battle was fought thirty years ago. Miss Dean wishes to secure for the purposes of the school a farm, on which is a stone-quarry, and if this is once secured the school will be self-supporting. For the purchase of this farm fifteen hundred dollars must be raised, and in her three months in Boston Miss Dean has obtained one thousand and twenty-five dollars already. To do this she

has spoken in twenty churches, addressed five Clubs of ladies, and visited many individuals, beside earning her own living, so as to take nothing from the fund for her own expenses.

The four counties from which the Manassas school will draw its pupils were, as Miss Dean says, "the play-ground of the entire war." The white people are still very poor, and while most of the colored people own their own homes, yet in a country where fifty cents a day is the wages of a good workman, there is no money to establish such a school as this. Miss Dean is very eager to complete the fifteen hundred dollars at once, and will be most grateful for any amounts, large or small, which may be sent to this office.

The report of the committee which has in charge the Noon-Day Rest was then read:—

"The committee on the Noon-Day Rest enterprise report encouragement in their work, although the response from the Clubs to our appeal for financial aid and ready helpers, is not what we expected. As this enterprise is to be established under the auspices of the Lend a Hand Clubs, it would be most gratifying to us if every Club in Boston and its suburbs would respond as they are able, be it ever so little.

"We are fully determined that it is not expedient to open the rooms until capital is provided to establish our work. Once started, we feel assured it will be self-supporting. In response to our appeal we have received four hundred and seven dollars."

The audience then sang the following hymn, written for the occasion by the president, to the tune of the Missionary Hymn:—

From city and from prairie,
From every happy home,
To help the faint and weary,
Our Father's children come.
As far as sunlight reaches,
As high as mountains stand,
Our gladsome gospel teaches
How all shall lend a hand.

The boys shall tell their mothers,
The fathers tell the boys,
The sisters tell their brothers,
Till all the lands rejoice.
As far as sunlight reaches,
Glad news to eager men,
And every learner teaches
That "Ten times one is ten."

LEND A HAND.

In every home of sorrow
 Some loving comfort bring,
 And something more to-morrow,
 While all unite to sing.
 Look upward to His heaven.
 Look forward at His call,
 And use the strength He's given,
 To lend a hand to all.

The next speaker was George Truman Kercheval, of Detroit, who read a most interesting paper on Indian life and character, and our duty to the Indians. This paper *LEND A HAND* will print in full in the July number.

Rev. Charles Page of Roxbury was then introduced. He spoke very earnestly of the life which comes to us as we enter into the spirit of Christ. He read passages of Scripture emphasizing the need of faith in Christ and growth in spiritual life. He gave also some account of the work of the King's Daughters in his church, and of the formation of a Circle of the King's Sons there.

The last speaker was Rev. George E. Littlefield. He spoke of Isaiah as a type of the man of hope, of Buddha as representing the man of faith, and of Jesus as blending the three eternities, faith, hope, and love, and offering, as neither of the others could do, a helping hand to humanity.

The president reported for the treasurer that one thousand nine hundred and eighty-five dollars and seventy-six cents had passed through the Central Office.

For specified objects (paid)	747 15
“ “ “ (held)	428 33
Collected for Montgomery Infirmary	176 37
Office and general expenses	633 91
Total,	\$1,985 76

The nominating committee presented the following list of officers, who were elected : —

President.

REV. EDWARD E. HALE, D. D.

Vice-President.

MISS MARTHA H. BROOKS.

Clerk.

MRS. BERNARD WHITMAN.

Treasurer.

MR. ROBERT B. HALE.

Directors.

REV. E. E. HALE, D. D.,	MISS MARTHA H. BROOKS,
MRS. EMILY P. HALE,	MISS H. E. FREEMAN,
WILLIAM HOWELL REED,	BENJAMIN KIMBALL,
HERBERT D. HALE,	EDW. H. GREENLEAF,
	ELLEN D. HALE.

The president appointed as a committee to meet each month at the LEND A HAND Office to consult and take such measures to further the work as in their power, the following persons : —

MISS FRANCES H. HUNNEMAN,	MRS. JULIUS TUTTLE,
MISS C. LOUISE SMITH,	MRS. L. R. NORTON,
MRS. LAURA B. MARTINE,	MISS LOUISA M. BOWEN,
MRS. M. J. CROCKETT,	MRS. SAMUEL H. SPAULDING,
MRS. J. H. HARDY,	MISS ANNIE W. CUMINGS,
MISS M. D. ADAMS,	MISS SARAH P. BRIGHAM,
MISS HELEN F. KIMBALL,	MISS MARTHA H. BROOKS,
REV. E. Q. S. OSGOOD,	MRS. GRACE D. PATTEN,
MISS K. H. DREW,	MISS HARRIET E. FREEMAN,
MISS MARGARET H. TILESTON,	MRS. ANDREW WASHBURN.

After singing with great spirit the Clinton Club song the meeting was dismissed with the benediction by the president.

MONTHLY MEETING.

THE regular meeting of the committee on Lend a Hand work was held at the LEND A HAND Office, April 25, 1892, at noon. Nine members were present.

Arrangements were made for the annual meeting, a report of which we are able to give our readers in this number.

No other business was transacted.

The monthly meetings are held the last Monday of each month at noon in the LEND A HAND Office. Members of Clubs are cordially welcome.

CLUB REPORTS.

WESTFIELD, MASS.

THE Ten Times One is Ten Club of Westfield, Mass., has just closed its twelfth year of work. It has been a prosperous year as to numbers, interest, and efficiency.

As this Club gets its recruits from the members of a mission circle of girls called Light Bearers, and of boys called Young Volunteers, who become members of the Club when thirteen years of age, its numbers vary materially from year to year. The last year we have had forty names on our roll. These have been divided into four Circles. One, calling themselves King's Daughters, have, for their distinctive work, made four pretty gingham dresses for some poor children in our own Sunday School. Meeting Friday afternoons, on alternate weeks, while sewing they have had read aloud to them "In His Name," and "Stepping Heavenward," each meeting closing with a short Bible exercise and prayer.

Another Circle of girls, the Lend a Hand Circle, have made twelve-pillow slips to send to the Baldwinville Cottage Hospital for children.

Still another band, calling themselves the Life-Boat Circle, have made ten comfort-bags, each containing thread, black and white, needles, wax, thimble, buttons, and a copy of the gospel of John, a letter, and some pretty selection of poetry or prose, copied on the type-writer, all to be sent to sailors.

A band of boys, calling themselves the Harry Wadsworth Circle, have made eighteen sets of a game, written out directions for playing, and sent to the Harry Wadsworth Club of Springfield for their reading-room for boys. With these games they sent also a book, "Blue Jackets of 1812," and their leader gave a copy of "America Illustrated."

The Club as a whole held eight meetings the past winter, from seven to nine on alternate Tuesday evenings. The first hour was a social one or given to games, Clumps having much the preference, the second to literary exercises and music. The literary work has consisted of travels in the "Land of the Midnight Sun."

All who belong to this Club sign a pledge to try to live by the four-fold motto, pay ten cents on enrollment, and during the year give forty cents each, making a membership fee of fifty cents, and taking a penny collection at every meeting.

Last fall an apron sale was held in the interest of the Club, by the leaders, which added to their fund forty dollars. So that this year they have been able to give twenty dollars to a kindergarten school in Smyrna, Turkey, in which they have been interested through the teacher, a young lady from this vicinity. They have also given twenty dollars to the Seaman's Friend Society for a loan library, and three dollars and fifty cents toward paying the board of a little boy from our Sunday School who has gone into a hospital for treatment.

To sum up their gifts, we have a total of forty-three dollars and fifty cents in money, four dresses, ten pillow-slips, ten comfort-bags, eighteen sets of a game, two books. Add to this eight evenings, spent in cheery rooms, in a pleasant, profitable, and refined manner, and we have reason to look *backward* and *forward* with satisfaction and anticipation.

AN EARLY MEMBER.

In the death of Miss Sarah H. Greenleaf, at her home in Flushing, Long Island, we lose the co-operation in this world of one of the most active members of our orders. From a very early period in the history of Ten Times One Miss Greenleaf has associated herself with the work which the orders suggest to their members, and with wisdom and tenderness and enthusiasm which have assured success. Miss Greenleaf has, within the past winter, been an active member of the Good

Citizenship League of Flushing. She has more than once contributed to our pages, though generally without her own name. Her gentle humanity showed itself in her eagerness for the preservation of birds, and the sympathy which she took in all animal life. The memory of such a life brings strength to any one who had the pleasure to know her, but the sense of loss of her cheerful presence and encouraging counsel is none the less for this.

WORK FOR THE STREET BOYS OF BOSTON.

LAST November several ladies and gentlemen of Boston interested themselves in a work for boys. A building formerly occupied as a saloon was fitted up and furnished with tables, chairs, a good library, and some games to attract the boys in off the streets. In a few days about one hundred tickets of membership had been given out, and the rooms would not hold one-half the boys that hung around the door seeking admittance. They resorted to all manner of schemes to become members—got their mothers to come and intercede for them, sent letters through the mail, etc.

Although this hall has been open since Dec. 22 the interest has not flagged and it is difficult to accommodate the boys that come in regularly. An effort is being made to secure a larger building. A penny savings bank was opened, and a great many boys have been saving their cents. Messrs. Hallett & Davis donated a second-hand piano for their use, and the little fellows take a great interest in piano-lessons which have been given for the last two months.

A Band of Mercy has been organized, also a Loyal Temperance Legion, to which both boys and girls are admitted. Arrangements are made to have military drill once a week. The homes of the boys are visited during the day and information gained of their character and surroundings. It is found that they respond very quickly to any effort put forth for their good. The police department has been of great

assistance to us, especially the officer on the beat, who in an efficient and courteous manner has, from the very first, saved us trouble, and exerted an influence over the boys that could be had in no other way.

The promoters of this work are making an effort to extend it to other parts of the city. Rooms for carpentering, reading-classes, and games have been fitted up in the People's Institute, at the South End of the city, and given free of rent, with light, to aid the work in that part of the city. About two hundred dollars' worth of carpentering tools have been sent in, also books for the library. The Mason & Hamlin Organ Company have given a second-hand piano for the boys. The rooms were opened on April 25th. Fifty have been allowed to come in, and after a few days more tickets will be given out. It is necessary to have a man stationed at the door to keep out the boys who are anxious to join.

They are delighted to have a place of their own, where they can spend a pleasant evening with books and games, instead of racing the streets.

Military drill will be given every Thursday night, and classes in carpentering, drawing, music, etc., will be undertaken at once. This work is unsectarian. An effort is made to enlist the sympathy of all in reaching out a helping hand to save these little fellows, who, through no fault of their own, are placed in a position where they have no power to help themselves.

J. B. STEWART,
Superintendent.

NEW YORK COLLEGE FOR THE TRAINING OF TEACHERS.

WITH the remarkable progress in education during the last decade there has come an increasing demand for trained and experienced teachers. The fact that a man has been graduated at a reputable college or scientific school is no longer taken as evidence that he can teach. Professional training is coming to be as indispensable for teachers as it is for physicians and lawyers.

In no department of education is this demand for teachers greater at the present time than in manual training. Men are needed who have not only mechanical training, but professional training as well. They should be able to grapple with problems involving educational psychology and the principles and methods of teaching; they should also have that practical knowledge of children which can only be gained by actual experience with them in the class-room.

Although the salaries offered to teachers of manual training are higher than salaries in most of the other departments, the demand for competent teachers and supervisors still exceeds the supply. During the last nine months the New York College for the Training of Teachers has been obliged to refuse to recommend teachers for eight manual training positions for the reason that it had no competent and trained men to nominate for the positions. The salaries offered were from one thousand to two thousand dollars, five being fourteen hundred dollars or more.

That this demand is increasing, and that the work is rapidly spreading in this country, as in other countries, is evident on every hand. It is a significant fact that the New York College for the Training of Teachers has within a few days been asked to recommend four competent teachers of manual training for the public school work of a single city in the West.

We cannot hope to fill the best of these positions unless a larger number of the young men educated in schools of technology will prepare themselves to enter the teaching profession.

In order to enable such men to undertake this preparation the New York College for the Training of Teachers offers a limited number of free scholarships to graduates of schools and departments of technology. Information concerning these scholarships can be obtained by addressing the president.

The fact that the college is situated in the metropolis, while it increases the living expenses of students, at the same time offers advantages that cannot easily be found elsewhere, and affords them many opportunities for earning money. During the past year the college has been able to supply most of the men of this department with such work in the numerous boys' clubs and industrial schools of the city, and there is every indication that the demands for such service will multiply.

These engagements occur after school hours, on Saturdays, or in the evening, and so they do not interfere with studies, but rather afford desirable opportunities for practice teaching.

The Department of Mechanic Arts offers seven courses, including the following subjects: elementary and advanced mechanical drawing, knife-work, joinery, wood-carving, wood-turning, and elementary metal-working. It is the purpose of this department to give a thorough training to those who are to become teachers and supervisors of manual training. It does not attempt to give in one or even two years the training necessary to prepare students for the highest grades of work unless they have had mechanical training before entering the college; but to graduates of schools of technology who already possess skill it does offer the professional training they require in order to become skillful teachers: principles and methods, ability to plan logical courses of study, and experience in teaching children. The New York College for the Training of Teachers is unique in having a practice school in which every grade is represented, from the kindergarten through the high school, and in which teachers may be prepared to instruct or to supervise all grades of schools.

REPORT OF THE NEW YORK SETTLEMENT FOR THE YEAR 1891.

THE report of the second year of the College Settlement is rather the story of the continuation of its first year's work than the account of new enterprises. We have found it wise and desirable to carry on most of the work which was planned the first year, and those who are familiar with our earlier report know the lines in which we have worked. Our organized efforts have been largely in clubs, for these organizations are well known in this part of the city, and it seemed more practicable to adapt old forms than to introduce new ones. The club work which was undertaken the first year has been continued with good success. We feel that our boys have grown more manly, more considerate of others, more courteous, and more helpful. Our girls are more quiet, more anxious to acquire womanly accomplishments, and are becoming more truly gentlewomen.

In the library order has come from chaos, and the use of the books has been very satisfactory. The fact that there is a free circulating library in our house is now well known in the public schools, and every week brings more applicants for membership than can be accepted. By our first year's experience we learned that it was not wise to have more than four hundred boys and girls belonging, as they say, to the library. This number is exclusive of our club boys and girls, who change their books at the regular club meetings. As a very large percentage of our library members attend every week, we have thought it better to know a smaller number so well that we could have an opportunity to influence their reading and to superintend their games, than to have a large number passing with less attention through our rooms. Although the number of boys and girls taking books from the library is less than last year, the number of books read has

largely increased. Last year our circulation of books was six thousand; this year our record has been ten thousand. Through the kindness of friends, many new books have been added to our library, and to-day we have fifteen hundred volumes. The shelf containing the United States Histories is by far the most popular among the boys; books of travel and the bound magazines are also in great demand. The fiction that is read is of a good order.

The work in our savings bank has also grown. Our station of the Penny Provident Fund was established the first year, but the building up of the business has been slow. During the first year we considered that a record of six or eight depositors was one to be mentioned with pride; now in the banking hour we often have from fifty to seventy-five depositors. The sums left in our keeping vary from one cent, which is a common amount, up to six dollars, which has been the largest single deposit. The bank accounts frequently run up to ten dollars, but usually there is some immediate object in view for which the money is saved, as the buying of clothes and Christmas presents, or the anticipated summer outing.

We have also felt encouraged about our public baths. During the summer our two bath-rooms were taxed to the utmost. In July and August over one thousand baths were taken, and fifty-nine of these were in one day.

Notwithstanding the fact that most of our strength has necessarily gone into carrying on our already established work, we have started several new clubs. Two of these clubs were for little girls; one, the Rosebuds, consists of twenty little maidens between six and ten years of age; the other, the Rainbows, of girls from ten to fourteen years. These clubs exactly correspond in age with the school-girls' clubs of which we have had charge at the Neighborhood Guild, but we felt that it would be a great advantage to us to have clubs of these ages in our own house. We now have with our girls a series of three clubs, and the members pass from one club into another with advancing years. It is probable that in another year we shall find it necessary to establish

a young women's club, as our sixteen-year-old girls outgrow their present surroundings. With this system we feel that everything is in our favor for keeping our girls with us from their baby-days to their maturity. Even now our hold upon our girls is strong enough for us to be able to induce a number of them to go out to service in the country. They are satisfied and are giving satisfaction. When we remember their preference two years ago for ill-conditioned shop-work, we count it a success that the sentiment in favor of going out to service is increasing.

Our third new club has been one of young men about eighteen years of age. We have thought it a great gain to have them wish to come into the house, for it has meant that the boys in the clubs next younger would not begin to feel in a year or two that they had outgrown our house as so many of them have outgrown Sunday School. These young men, realizing, as the younger boys cannot, that they will soon be citizens, have been studying civil government with considerable interest. This club has been in many ways the most satisfactory one in the house. The members have been very helpful to us, as they have been old enough for the exercise of a manly chivalry. Since the formation of this club disturbances upon our door-steps have been rare, and life has been easier for us in many other ways. These young men, with a few others, come in on Sunday evenings for a Choral Club. The strong German element in this ward means that music is a power, and we are trying to make it a power for good. The day of rest which gives the one opportunity in the week for entire freedom and recreation, offers, also, various temptations for young men, and that the members of the Choral Club have cared to come back from a day's fishing in time for the singing indicates that they really value the hour.

This autumn a Mothers' Club has been undertaken and very successfully carried on by a former resident of the Settlement, who still comes to us every week. The afternoon is mainly a social one, and the effort made for improving and brightening the every-day life of the members is good to see. Light refreshments are served and music is generally pro-

vided. This club has many hopeful plans, but its report belongs properly to 1892.

Our one other new work the last year has been a Vesper Service. We have held it on Sunday afternoons from November until May. This service has been the outgrowth of last winter's informal hour's singing. It has been possible by very gradual modifications to change the singing to a real service. To this Vesper Service come our older boys and girls and their mothers. It seems to us well worth while that boys with no church associations should sing with enthusiasm our standard church hymns, should listen, with such attention as few ministers receive, to a Scripture recitation, and should reverently chant the Lord's Prayer.

In glancing back over the year's work many discouragements recur naturally to the memory. The glamor and romance of the first year were gone, and we had come down to hard facts. The picturesqueness had vanished, and the dirt seemed dirtier and the vice more revolting. But that is only a partial view, for the year has been one of great hopefulness. We know now that our neighbors consider us their honest friends. They believe that we care for them personally, that we are interested in their individual joys and sorrows, and share our own with them. Our out-stretched hands have met in the warm clasp of friendship, and we no longer realize that there is supposed to be a gulf between the different classes of society. We have found that we have a place in the world where we may help and be helped. Perhaps our greatest encouragement has been to learn that religious prejudices were not so strong as we had been taught to fear. When we found Roman Catholics, Greek Catholics, all sects of Protestants, standing shoulder to shoulder and saying "We are all Christians," and our Hebrew neighbors saying to us "Why should we quarrel, is it not all one God?" we *believe* that the time of which we have all dreamed is near enough to be worked for, the time when all, feeling the Fatherhood of God, shall call every man his brother.

JEAN GURNEY FINE, *Head-Worker.*

NEW YORK RESCUE HOME.

A SUITABLE house has been procured, and very soon a Rescue Home will be opened in New York City by the Salvation Army, under the supervision of Mrs. Booth. Mrs. Booth says in an appeal in its behalf:—

“I am also very hopeful that this New York Home will especially prove of great use as a haven to which we can take the young emigrant girls, whom we shall have the means of saving from the hands of those who spin snares for their unwary feet, and who, meeting them at the docks, have often been known to take them directly into houses of disrepute, where they have afterwards been kept prisoners. We have now five such cases ready to fly to our Home directly it is open. The amount of help we could render in such cases cannot be overestimated, and almost all of them would be of the most hopeful character—seeing that the girls have been forced astray through ignorance and innocence, and are only too anxious to do better. Only to-day I have heard of a sad case in which two young girls were sold for ten dollars, against their will, into this awful bondage. As soon as our Home is in operation we shall open a little Receiving Home down town in connection with it. We hope to accommodate twenty girls in the Rescue Home.

“All that remains to be said at the present date is this, that we need help, and that immediately, to enable us to furnish this place with all that is necessary to make the girls comfortable, that no time may be lost. I am sure there are hundreds who are willing to help us, and therefore I make no apologies and no pleas, but simply place before our readers a list of the necessary things: twenty-five single iron bedsteads, twenty-five single mattresses, twenty-five pillows, blankets, sheets and pillow-slips, quilts, table-cloths and tow-

els, dishes and kitchen ware, chairs and tables, iron washstands, pitchers and basins, etc., looking-glasses to hang over washstands, window shades, matting or carpeting, a sewing machine, two or three clocks (any size), soap, brushes, etc., coal, wood, and groceries.

“Do not hesitate to send a parcel to the headquarters for the Rescue work, because you can only send a little one. You may have a few towels or pillow-cases, etc., or knives and forks, or little things which may seem to you small and insignificant; send them along, and if many will send us little parcels, we shall very soon find ourselves well equipped with what is necessary.

“All parcels may be directed to me at 111 Reade Street, distinctly marked: ‘For Rescue Home.’

“A fund has been opened which, I am glad to say, shows already quite a nice little amount in hand toward necessary expenses, but I need hardly say that as this work will never be self-supporting, donations from those whose hearts are in sympathy with its objects will always be only too thankfully received.

“Lastly, let me ask for your earnest prayers that this undertaking may be blessed of God, and may prove a real city of refuge to which these weary, crushed, hunted creatures can fly, and where they may be received into the strong arms of the One who said: ‘Neither do I condemn thee; go in peace and sin no more.’”

WOMEN'S REST TOUR ASSOCIATION.

IN the spring of 1891 several women who had themselves made a summer trip across the Atlantic, and discovered that foreign travel was far easier and cheaper than they had imagined, resolved to offer other self-dependent women, who might be deterred from such a journey either by the expense involved or by lack of escort, the results of their own experience. They therefore formed themselves into a society called the Women's Rest Tour Association.

This association was not ambitious in design or promises, but the support and eager recognition it received from many quarters proved at once that it was needed, and that it consequently had a right to live. It published a hand-book of hints and directions called "A Summer in England."

This book contained a bibliography fitted to the needs of the traveller in England, a chapter on life in London, a set of skeleton tours, rates on different steam-ship lines, hints in regard to clothing and the customs of travelling, and a list of foreign lodgings.

It became evident, however, that the growing advantages of the association could not be offered to the general public, since it seemed possible, by drawing the lines still closer, to obtain greater benefits for women personally known to the governing board. It was, therefore, decided that, although the hand-book should still be sold as heretofore, the list of lodgings, *and all other advantages within reach of the association*, should be given to members only. A more definite organization was then established, a guarantee fund obtained, and a board of officers elected to supplement the working force already existing.

A second edition of the hand-book will contain, among its new features, an article on University Extension and the advantages for summer study in the universities of England, and a Continental supplement and bibliography.

The association will continue its work of exchanging introductions between women who desire companions for a trip abroad. Members who wish to enlist its services in this respect are invited to write to the secretaries, stating their plans and probable itinerary, and giving such personal information as they themselves would require in seeking a fellow-traveller. The association will then endeavor to put them in communication with other members of similar tastes and purposes. Thus they may be sure of one another's good standing, since all have first become known to the association.

Women of education and refinement who have previously travelled, and who are fitted for the office of chaperone or companion, may, on becoming members, write to the association, stating their qualifications, and also enclosing references regarding their fitness for the post. Their names will be placed on file, and they will be recommended to such women as desire their services.

Members are expected to furnish the association with whatever information they may obtain for the enlargement or revision of the lodging list, as well as with criticisms of the work already accomplished, and ideas touching new ventures.

Several hundred dollars have been contributed for a fund to be used, at the discretion of the governing board, in sums of varying sizes, for the purpose of assisting, either by loan or gift, women who imperatively need a vacation trip and cannot otherwise undertake it. It has been proved that the sum of two hundred and fifty dollars is sufficient to enable a woman of simple tastes to enjoy a summer vacation in Europe. Contributions to this travelling fund are earnestly solicited from friends of the association.

Membership fee, including all the publications of the association, one dollar. Address, Membership Committee, Women's Rest Tour Association, 264 Boylston Street, Boston, Mass.

SCHOOL OF APPLIED ETHICS.

THE second annual session of the School of Applied Ethics will open at Plymouth, Mass., Wednesday, July 6, and continue six weeks.

I. HISTORY OF RELIGIONS. — In this department the week-day lectures will be devoted to the study of the religious ideas of the Hebrews. There will be six courses, of five lectures each, as follows: The Prophets, by Professor Moore, of Andover; Persian Influence on Judaism, by Dr. Jackson, of Columbia College; The Ritual Law, by Professor Jastrow, of the University of Pennsylvania; The Psalms, by Dr. Peters, of New York; The Wisdom-books, by Professor Toy, of Harvard University; The Talmud, by Dr. Hirsch, of Chicago.

The Sunday afternoon lectures will deal in general with the relation of religion to the social and literary questions of the day.

II. ECONOMICS. — In this department there will be the following courses: Changes in Theory of Political Economy since Mill, by Professor H. C. Adams, University of Michigan; Theory of Social Progress, by Professor F. H. Giddings, Bryn Mawr College; Function of Philanthropy in Social Progress, by Father Huntington, of New York, and Miss Addams, of Chicago; Function of Law in Social Progress, by Professor F. W. Taussig, Harvard University; Statistical Presentation of Industrial and Social Questions, by Hon. Carroll D. Wright, Commissioner of Labor, Washington, D. C.; Critical Study of the Labor Problem and the Monopoly Problem, by Professor H. C. Adams.

III. ETHICS. — The principal course in this department will be given by William Wallace, M. A., Whyte's Professor of Moral Philosophy at Oxford, England. It will consist of fifteen lectures on Variations of the Moral Standard, illustrated by the History of Ethical Theories.

The shorter courses in this department will include The Relation of Civil Government and the State to the Church, and Religious Organizations, historically and legally considered, by Professor John W. Burgess, of Columbia College; The Moral Evolution of Our Political Institutions, by W. L. Sheldon, of St. Louis; The Idea of Justice, with its Political and Economic Applications, by William M. Salter, of Philadelphia; and The Legal Aspects of the Temperance Question, by Gen. A. B. Nettleton, of Washington, D. C. The complete programme, which will be ready soon, may be had upon application to the secretary, at the Philadelphia office, 118 South Twelfth Street.

Professor C. H. Toy, Harvard University (Dean), director of department of History of Religions.

Professor H. C. Adams, University of Michigan, director of department of Economics.

Professor Felix Adler, New York, director of department of Ethics.
Secretary, S. Burns Weston, 118 South Twelfth Street, Philadelphia.

INVALID AID SOCIETY.

AN International Invalids' Aid Society has recently been formed in Boston. The object is to aid invalids, particularly those suffering from pulmonary diseases, to select proper homes for them in suitable localities, and to provide work for such as are able to work in climates which will benefit them. The money advanced to invalids is considered as a loan, to be repaid and loaned again. The need of some such organization has long been felt. There are many people, particularly young persons, whose lives might be saved by a timely change of climate.

It is proposed to organize branch societies, and when a branch has contributed four hundred dollars to the Central Society it shall be entitled to name a beneficiary who shall receive the care and support of the society for one year.

Contributions may be sent to the treasurer, A. B. Upham, 41 Temple Place, Boston, Mass.

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